

A
SERMON
Preached before the
KING
A T
WHITE-HALL,
November 5. 1667.

By the Right Reverend Father in G o D
GEORGE Lord Bishop of *Winton*,
WHILEST
He was Dean of the CHAPPEL-ROYAL.

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SERMON

ON
1 COR. CAP. XIV. VER. XXXIII.

For God is not the Author of Confusion, but of
Peace.



HAT there is a *God*, and that this *God* was the *Maker*, and is the *Preserver*, and *Disposer* of all things, is a *Truth* generally consented to by all *Mankind*. Again, that this *God*, who made us, and preserves us, and provides for us, is to be *Worshipped*, and *Adored*, and *Obeyed* by us; no *Man*, that acknowledgeth there is such a *God*, can be so unreasonable as to deny. Lastly, that there can be no *Way* of *Worshipping*, or of *Serving* *God*, so *Fit*, so *Safe*, or so *Acceptable* unto him, as that which himself prescribes, I presume there is no considering Person but he must needs grant. And therefore, all *Wise Men* that ever took upon them to teach *Religion*, or the *Way* to serve *God*, howsoever they have differed in the *Matter* of their *Doctrine*, they have always agreed in the *Manner* of proposing, or

Tradition of it, whilst either they pretended *falsly*, or professed truly some Divine *Revelation*, or other, to authorize and countenance whatsoever Religion it was, which they taught the People.

Thus *Numa Pompilius* (though he himself devised all that ridiculous rabble of Superstitious *Ceremonies* with which he taught the Pagan *Romans* to Worship their false Gods) yet he pretended a Divine *Revelation* from the Goddess *Egeria* for them all. And thus *Mahomet*, that impious and impure *Impostor*, pretended an *Inspiration* from the *Holy Ghost* (by the whispering of a *Dove* into his *Ear*) for all that *Farrago* or *Hotch-potch* of lies and blasphemies in his cursed *Alcoran*, whereby so great a part of the World hath been so grossly abused, and so strangely seduced for above a thousand years together. To conclude, there never was any *Religion* in the World, (whosoever was the *Deviser*, or *Teacher* of it) but it was always fathered upon God; whereby it plainly appears, that even those men that taught others to Worship God *falsly*, did themselves believe, that none could be taught to Worship God *truly*, but by God himself, or by such as were taught of him, what they were to teach others.

And therefore what the *Devisers* and *Teachers* of all *false Religions* pretended *falsly*; the very same did the *Teachers* of *true Religion* profess *truly*, namely, that they were sent from God, and that the *Doctrine* which they taught others was neither more nor less than that what God himself had taught them. Thus *Moses* the *Lawgiver* of the *Old Testament*, was but Gods mouth.

mouth whereby he spake unto the *Jews*, as *Aaron* was his mouth when he spake unto *Pharaoh*; nay, thus even our Saviour *Christ* himself, the Law-giver of the *New Testament*, tells us that he spake not of himself, but as he had heard of his Father: *For my Doctrine* (saith he) *is not mine, but his that sent me*, Joh. 7. 16.

Now as the *Doctrine* which *Moses* and the *Prophets* at first taught the *Jews*, so the *Doctrine* which *Christ* and his *Apostles* at first taught the *Christians*, was evidenced to come from God, or to be the *Truth* of God, by their doing of such things for the Confirmation of it, as none could do but God, or could not be done but by the power of God. But then as in the *Jewish Church* after *Moses* and the *Prophets* were dead and gone, there were some that late in *Moses* Chair, who did in the name of *Moses* and the *Prophets*, teach the People to *believe* and *do* such things as never were taught either by *Moses*, or any of the *Prophets*: so in the *Christian Church* likewise, after *Christ* and his *Apostles* were gone, there were some that succeeded them in the Governing and Teaching of the *Church*, especially some of those that pretended to sit in *St. Peter's* Chair, who in the name of *Christ* and his *Apostles*, have introduced such *Doctrines* and *Practices* into the *Christian World*, as never were taught by *Christ*, or any of his *Apostles*; nay, such as are quite contrary to the *Belief* and *Practice* of the *first Christians*.

Again, as some of those who late in *Moses*'s Chair, perceiving there was nothing in the Writings of *Moses*, or the *Prophets* (rightly understood) to countenance them in their own Ambitious, and Covetous Designs, and

and yet not daring in terminis, or point-blank to contradict the Doctrine of *Moses*, or the *Prophets*, for fear of the *Jews*, they did either wrest, what *Moses* and the *Prophets* had written, to their own sense, by false *Glosses* and *Interpretations*, as the *Scribes* did, (witness *Christ's Sermon upon the Mount* to convince them of it); or they did pretend to *unwritten Traditions* successively derived to them from *Moses*, and the *Prophets*; and consequently of equal Authority to the *Prophetical Writings* themselves; as the *Pharisees* taught the People, and thereby did not only teach them to Worship God in vain by teaching for *Doctrines* the *Traditions of men*, *Matt. 15. 9.* but to make the *Word of God* it self of none effect, *Mark 7. 13.* The former, when by some of their *Traditions* they made more than God had commanded by *Moses* or the *Prophets* to be necessary; the latter, when by other of their *Traditions* they made that which God had commanded by *Moses* and the *Prophets*, not to be necessary; even so, or just in the like manner and to the same ends, there be some that pretend to be the true, nay, the only true Successors of *Christ*, and his *Apostles*; who not finding in the *Gospel of Christ* (as it is recorded by the *Evangelists*, and the *Apostles*) enough to serve their turns in order to their own Ambitious and *Worldly Designs*, and yet not daring openly to avow any other *Gospel* for fear of *St. Paul's Anathema*, and of discovering themselves to be *Antichrist*, or at least the *fore-runners of Antichrist*; they make men believe that to be the *Doctrine of Christ* which indeed is not; partly by interpreting the *Apostolical Writings* in their own sense, and partly by pretending *Apostolical Tradition*

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ons for that which cannot by any Interpretation be wrested from the Apostolical Writings. And by this means in process of time, they have made *Christ's Kingdom*, which, he himself tells us, *is not of this World*, to be of this World, and themselves to be the Governours of it; and whosoever will not be Perswaded, must be Compell'd to believe it.

And thus the *Evangelical Dove* is made a prey to the *Roman Eagle*, whilst *Maxims of Humane Policy* are taught for *Articles of Divine Faith*, and men are made to believe that God is the Author of such *Doctrines*, and *Practices*, as are contrary, not only to the Truth of his *Word*, but to the Holiness of his *Nature*. I mean such *Doctrines* and *Practices*, as tend to the *Distraction* and *Destruction* of Kingdoms and States; as if *Christ* came not to *save* the World (as he saith he did) but to *destroy* it, which he saith he did not: or as if God were not the *Author of Peace*, as St. *Paul*, saith he is, but the *Author of Confusion*, which St. *Paul* says he is not. But *let God be true and every Man a lyar*. And *God* (as St. *Paul* tells us in my Text) *is not the Author of Confusion*, *but of Peace*.

In which Words we are to consider,

1. The Occasion,
2. The Sense or Meaning,
3. The Intention or Scope,
4. The Use, or Uses, which by Way of Application we are to make of them.

First then, as to the *Occasion* of these Words, it is I.
impli- The Occa-
tion.

implied in the first of them, in the Word, *For*; which, being a Note of connexion, must needs argue that the Words following have a relation to something spoken of before, as the Occasion of them. Now that which S. *Paul* had spoken of before, and whereunto this Saying of his doth relate, was the dangerous condition, which those of that Church of *Corinth* were then in, by reason of certain *erroneous*, and *seditionis Doctrines*, which under the notion of *Apostolical truths*, were cunningly infused into them, and credulously entertain'd by them, as appears by many Passages in *this*, and the *precedent Chapters*, especially the *first*, where the *Apostle* tells them he had heard there were *Divisions* amongst them, some saying they were of *Paul*, others of *Cephas*, and others of *Christ*, and each of every sort exclusively to all the rest; thereby excommunicating one another, by appropriating *Christ* and his *Apostles*, and the *Apostolical Doctrine* unto themselves: as if all that did not believe in *Christ*, just as they did, were no *Christians*. Besides, some of them to gain *Proselytes* unto themselves, and to increase and strengthen their own *Party*, were content to dispence in point of Practise with those that were, or would be of their Faction, by permitting, or at least by conniving at *Incestuous Marriages*, Cap. 5. 2. as likewise with the departing of *Wives* from their *Husbands*, and *à fortiori* with departing of *Husbands* from their *Wives*, Cap. 7. 10. and of *Servants* from their *Masters*, Vers. 20, and 21. of the same Cap. and by the same reason, of *Children* from their *Parents*, and of *Subjects* from their *Sovereigns* also. Now certainly the Teaching of such *Doctrines* and

and the Allowing of such *Practices* as these, must needs tend to the disturbance of the publick *Peace*, and to the introducing of *Disorder* and *Confusion*, not into *Churches* only, but into *States* also.

Now this being then the State of *Corinth*, whereunto it was brought by such as pretended to be *Apostles*, or to be as infallible at least as the *Apostles* themselves were; nay, and were believed to be so, by those whom they had seduced, and who being seduced could not chuse but adhere to their seducers, and to the *Doctrines* they were taught by them, until they were convinced of the falsehood of those *Doctrines*, and consequently of the fallibility of their *Teachers*, by some such argument, as neither they, nor their teachers themselves could disprove, or deny: therefore St. *Paul* to prove those *Doctrines* to be false, he proves them to be inconsistent with *Peace*, as evidently and undeniably appeared, by the *Divisions* and *Factions* that were at that time in *Corinth*, and which St. *Paul* ascribes to the aforesaid *Doctrines* as the natural, necessary, and unavoidable *Effects* of them. And this being experimentally and apparently true, it follows of necessity that either those *Doctrines* which caused those *Factions*, and *Divisions*, and *Confusions*, were false, and consequently that the *Teachers* of them were *Seducers* and *false Apostles*, which was that whereof St. *Paul* was to convince the *Corinthians*; or else, that such *Doctrines* as are naturally and necessarily the cause of *Contention* and *Confusion* are true *Doctrines*, which if either the *Seducers* were so *Impudent* as to *affirm*, or the *Seduced* so *Foolish* as to *believe*, they must needs *affirm*

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and believe likewise, that such Doctrines (notwithstanding their being the cause of Faction and Confusion) must be from God, or that God must be the Author of them; because God is the Author of all Truth, and consequently such Doctrines, supposing them to be true, must needs be supposed to come from God, as the Author; and if as the Author, then as the Approver of them also. But this Supposition is impossible to be True, nay, it is blasphemously False, as being indeed a contradiction not only to the Word, or revealed Will of God, but even to Gods very Nature, and Essence it self; as St. Paul demonstratively proves by this *Theological Principle* or *Aphorism* in my Text, when he tells us, that *God is not the Author of Confusion, but of Peace*; which being a *Theological Principle* (as I said before) needs no Proof, it being self-evident to any one that believes there is a God, and considers what God is, and what is meant either by *Confusion*, or by *Peace*; and what it is to be the *Author* of the one, or of the other.

II. And therefore having shewed you what was the *Sense* or *Occasion* of these Words, I am now, in the *second* place, *Meaning*. to give you the plain *Sense* and *Meaning* of them.

And here I do not intend to ingage my self in a Discourse either of *Confusion* or of *Peace* in the general *Latitude* or *Extent* of the Words; and much less by way of *Common-place*, to give you a Catalogue of all the blessed Effects of the *one*, or of all the mischievous Consequences of the *other*; but only to tell you, *First*, What is meant by the word *Confusion*, and what is meant by the word *Peace* in the Text. *Secondly*, To shew

shew you how, and in what sence, God may be said to be the *Author* of the *one*, and not the *Author* of the *other*.

First then by the word *Confusion* here in this place, is meant the unsettling, disordering, and disturbing of any Society *Civil* or *Ecclesiastical*, whether it be by force or fraud, by Words or Actions: and consequently by the word *Peace*, as it is here opposed to the word *Confusion*, is meant neither the *Internal* peace of *Grace*, nor the *Eternal* peace of *Glory*, (though God be the *Author*, and the *Author* *νοοτηρός*, of peace in both these notions also) but only an *External* peace here in this *World*, as it is the *κώνια* or the *καθαρισμός*, the well-ordering or happy Constitution of a *Church* or *State*. And this is that which St. *Paul* in my Text means by *Confusion* and *Peace*, when he saith, that God is not the *Author* of the *one*, and is the *Author* of the *other*.

But then, Secondly, If by *Peace* be meant Order and Settlement, and by *Confusion* be meant Disorder and Disturbance in *Churches* and *States*, how can God be said to be the *Author* of the *one* and not of the *other*? seeing there be so many places of Scripture, wherein the *putting down* as well as the *setting up*, the overturning and overthrowing as well as the supporting and establishing, the dissolution and desolation as well as the safety and preservation, and consequently the *Confusion*, as well as the *Peace* of *Kingdoms*, *Churches* and *States*, are in express terms ascribed unto God.

I answer, that the disturbing and confounding of *Kingdoms*, *States*, and *Churches*, may be considered either as they are *mala Culpe* or *mala Pena*; that is,

either as they are Sins, or Punishments for Sin. Now as they are *mala Culpæ* or sins in themselves, so they are not from God, nor cannot be ascribed to God, but to the inordinate or immoderate Passions of those Men, who are either the Agents in them, or the Contrivers, Abetters and Fomenters of them, according to that of the Apostle, *From whence come Wars? from whence come fightings among you? come they not from hence, even from your Lusts?* Jam. 4. 1. And yet the same Disorders, and Disturbances, which, as they are *mala Culpæ*, or Evils of sin, must be ascribed unto Men; may, nay they must (as they are *mala Pæna*, or Punishments for sin, be ascribed unto God, as the vindictive effects of Divine Justice. But by *Confusion* in my Text is meant only *malum Culpæ*, the Evil of sin in those that are the disturbers of *Churches and States*; and therefore God cannot be said to be the Author of it. The truth is, that neither God nor Man can properly be said to be the *Author* of any thing, which is not done either immediately by himself, or mediately by his Command, or at least either by his Advice and Direction, or by his Consent and Approbation: but this cannot be said of *Confusion* in *Churches or States* in reference unto *God*: for neither is God the worker of it himself, neither doth he command, or advise, or direct, or allow of it: Whereas he is not only the *Author* but the *God of Peace*; and his Son is the *Prince of Peace*, and his Spirit is the *Spirit of Peace*, and his Gospel is the *Gospel of Peace*, and his Way is the *Way of Peace*: neither doth he command or teach any thing that is inconsistent with *Peace*, in any Kind or any Degree whatsoever.

And

And thus having shewed you the *Occasion* and given you the *Sence* of these Words: I am now in the *third* place to speak of the Apostles *Scope* or *Intention* in them, which was (as I conceive) to leave upon Record, for all *Polterity*, a certain, a constant, and an infallible *Keſthexay* or *Touchſtone*, whereby upon tryal, any man of an ordinary capacity might discover and discern many of those *Doctrines* to be false, which the Apostle himself saw had been, and foresaw would be, preached in the *Church* of *Christ*, and as a part of the *Gospel* of *Christ* in the name of *Christ*, to the great *Prejudice* of *Humane Society*, to the great *Offence* and *Danger* of *Princes* and *Governours*, and to the great *Scandal* of *Christianity* it ſelf: namely, ſuch *Doctrines* as must be (if they be believed and practiſed) deſtructive of the publick *Peace* and *Safety* of *Churches*, *States* and *Princes*. For although (as I ſaid before in my *first particular*) the *Occasion* of these Words was the *Disorder*, *Faction*, and *Confuſion*, which St. *Paul* ſaw with his own Eyes to be the *Effects* of ſuch ſeditious *Doctrines* as were brought into the *Church* and *City* of *Corinth* by the *ſeducers* of those times: yet his *Scope* and *Intention* in theſe Words was not only to rectifie the *Disorder* and *Confuſion* which he ſaw in that one *Church* and *State* for the present; but likewife to prevent the ſame, or the like, or perhaps worse *Disorders*, which he foresaw might be, and would be in any *Church* or *State*; nay, in all *Churches* and *States* for the future, if the like *Doctrines*, I mean any *Doctrines* inconsistent with the publick *Peace*, or tending to publick *Confuſion*, were any where else taught and believed to be

be from God. And therefore the same Use, which St. Paul then made of this *Kēthēsōv* this *Theological Principle* in my Text, may and ought to be made of it by us now, if there be the same Occasion for it.

Because God is as much the Author of *Peace*, and no more the Author of *Confusion* now, than he was then. And if he be not the Author of *Confusion*, he cannot be the Author of any *Doctrine* or *Doctrines* tending to *Confusion* neither; which is St. Paul's own *Inference*, and not mine. For indeed the very reason, why St. Paul tells the *Corinthians* that God was *not the Author of Confusion, but of Peace*, was to convince them, that many of those *Doctrines*, which were brought in among them, and pretended to be from God, were not from God indeed, because they were inconsistent with *Peace*, or because they tended to *Confusion*: which could not have been a convincing Argument to them *then* as to that *particular*, if it were not *always* true in the *general*, that no *Doctrine* tending to *Confusion*, or to the making of disturbance either in *Church* or *State*, can truly be said to be from God, or that God is the *Author of it*.

Obj.

But was not (will you say) the preaching of the *Gospel*, the preaching of *Christianity* it self, the Cause of great Cominations and Disturbances in the World? and was it not in this respect that *Christ* himself saith that *he came to send a Sword, and not Peace?* and consequently it seems that either *Christian Religion* it self must be false, or that some *Doctrines* that cause Disturbance and *Confusion* in the World may be true.

To

To this which is the only considerable *Objection* I can think of, I answer, that *Christian Religion* was indeed the *Occasion*, but not the *Cause* of those Commotions and Disturbances, which it did not make, but meet with in the World, when it was first published. For those Commotions (whatsoever they were) did not proceed from mens *believing* and *obeying*, but from their *not believing* or their *not obeying* the Doctrines of the *Gospel*.

Ans. w.

And as for the *Sword* that Christ saith he came to send into the World, it was a *Sword* of *passive* Persecution, and not a *Sword* of *active* Invasion, Resistance or Rebellion: it was a *Sword* wherewith *Christians* were to be slain themselves, and not a *Sword* with which they were to destroy others: the *Weapons* of their *Warfare* being *Spiritual* to work upon the *Soul*, and not *Carnal* to make any impression upon the *Body*: the *Gospel* being not to be *planted* or *propagated* by force (as the *Turkish Alcoran* was) but by perswading of it, and suffering for it; nor otherwise to be *defended* by Subjects against their *Sovereigns*, but by *Prayers* and *Tears*, and laying down their lives in *defence* of it. The truth is, *Christian Religion* truly so called, is so far from being a *Cause* of Commotion or Disturbance in Kingdoms and States; that were there any Kingdom or State in the World, where *Christian Religion* were truly taught and truly practised, it would be impossible there should be any *Dissention* or *Discord*, any *open Rebellion*, or *privy Conspiracy*, or any thing but *Concord*, *Unity*, and *Peace* in such a State or Kingdom: because all the *Articles* of the *Christian faith*, and all

all the *Precepts of the Christian practise*, tend unto *Peace* ; — *Peace* betwixt man and man in general, by *forbidding* all men to *Injure* any man, or to *Revenge* themselves if they be injured ; by *commanding* every man to do good unto all men, and each of us to love one another as our own selves. *Peace* in private Families, by commanding *Husbands* to love their *Wives*, and *Wives* to obey their *Husbands*, *Parents* to provide for their *Children*, and *Children* to be dutiful unto their *Parents*, *Masters* to be just and kind unto their *Servants*, and *Servants* to be faithful, and diligent, and obedient unto their *Masters*. Lastly, *Peace* in publick Societies, whether *Civil* or *Ecclesiastical*, nay, even in *Camps* and in *Armies* also ; by teaching all *Superiors* to *Govern* justly, and prudently, and moderately, and carefully ; and by teaching all *Inferiors* to *Obey* readily, willingly, and chearfully when their *Superiors* command things lawful, and never to *resist* or *rebel*, but to suffer meekly, and patiently, when they cannot obey, that is, when their *Superiors* commands are absolutely and evidently unlawful. Whence it is (as I told you before) that the *Gospel* of *Christ* is called the *Gospel of Peace*, not only because it makes men to be at *Peace* with *God*, and at *peace* with themselves, but at *peace* with one another, nay, with all the *World*, as much and as far at least as the *World* will suffer them to be so. And consequently whatsoever *Doctrine* there is, the *belief* and *practise* whereof doth cause disorder, distraction and *confusion*, that *Doctrine* though it be Preached in the Name of *Christ*, is no part of the *Gospel of Christ*, or of *Christian Religion* truly so called.

Which

Which truth being so evidently grounded upon this *Theological Principle*, or *Keilheitor*, in my Text, and sufficiently cleared from the only *Objection* that I can imagine may be made against it; let us proceed to make that *Use* which the Apostle intended we should make of it: which is the *fourth and last* particular I proposed The Application. unto you, and which I am now to speak of by way of *Application* of all that hath been said in General, to the occasion of this present meeting of ours in Particular: which is with all humble and hearty Thankfulness unto God to commemorate that Great, and Wonderful, and almost Miraculous *Deliverance* of the then *King*, *Queen*, and *Prince*, and likewise of *all the Lords both Spiritual and Temporal*, together with all the *Representatives* both of the *Clergy*, and of the *Laity*, from being all of them destroyed at once by the most horrid *Conspiracy*, and most Diabolical design that ever was hatched in Hell, or attempted here on Earth: and yet was no more than what those who were the *Contrivers* of it, and were to be the *Actors* in it, were prompted unto by some of the *Doctrines* of that *Religion* that was professed by them, I mean, the Religion of the *Church of Rome*. Which that it may the better appear unto you, the *first Use* I will make of St. *Paul's Keilheitor* or *Touchstone* in my Text, shall be by way of *Discovery* or *Conviction*.

For if according to the *Apostolical Aphorisme or Canon* in my Text *God be not the Author of Confusion, but of Peace*; then whatsoever *Church* it is that makes *God the Author of Confusion*, by teaching such *Doctrines* in his *Name*, as must, if they be believed and practised, of

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necessity produce Confusion ; it is not an *Orthodox* or true believing *Church*, how confident soever it may pretend to be so ; but a Company of *Hereticks* and *Schismaticks*, so far forth at least as they teach and practise any such *Doctrines*.

And such indeed are all the several *Sorts* and *Seets* of *Dissenters* from our *Church* at this time here in *England*, by what denomination soever they are called and distinguished from us, and from one another : who though they differ in many things among themselves, yet in these two Particulars they all agree ; namely, *First*, In maligning and opposing of the *Church of England* : and, *Secondly*, In teaching such *Doctrines* as must necessarily, if they be believed and practised, produce *Faction*, and *Sedition* and *Confusion* amongst us, and consequently must needs (if the teachers of them be not suppressed or restrained) be finally at one time or another destructive to the *Peace* and *Safety* of the present *Government* in the *State* as well as in the *Church*. Which though it might be verified (more or less) of all the several *Seets* that dissent from us, yet because the *Doctrines* tending to *Sedition* and *Rebellion* which are held by all the rest, seem to be derived, and borrowed from those of the *Church of Rome*, and because the *Deliverance*, we this day Celebrate, was from a *Popish*, and not from a *Presbyterian* Conspiracy (though some of the *Popish* Party did give it out it was) I shall at this time make use of the *Touchstone* in the *Text*, in relation only to such *Doctrines* and *Maxims* as are held and taught in the *Church of Rome*, and which must needs be

be false, if S. Paul's Touchstone be true; because by evident and necessary consequence, they make God to be the *Author of Confusion*, or at least to be believed to be so.

Such are, *First*, The Doctrine of the *Popes Supremacy*, and that not of Order or Precedency only, but of Authority and Jurisdiction also. Absolute Authority and Universal Jurisdiction, * *supra universam Ecclesiam*, saith *Bellarmino*, over the *Universal Church*, ^{*Bell.de Con-}
^{cil.lib.2.c.17.} that is, over all *Christians*, and consequently over all *Christian States* as well as *Churches*, and over *Kings* as well as *Subjects*, and that not in *Spiritualibus* only, but in *Temporalibus* also. For *omne jus Regum à me pendet*, All the Right which Kings have is from me, said Pope *Clement the V.* in the *Council of Vienna*. He should have said *Per me Reges regnant*, by me Kings reign; and then he had spoken like a *Rex Regum*, and *Dominus Dominantium*, a King of Kings, and Lord of Lords indeed, as some of his Flatterers * are not ashamed ^{* August.} to call him. In the mean time, whether this *Plenitudo Potestatis*, this fulness of Power in *Temporals* as well as in *Spirituals* be in the Pope directly, as *Baronius*, *Carrius* and all the *Cajuists* hold; or indirectly only, or in order to the enabling him for the better exercising of his spiritual jurisdiction, as *Bellarmino*, and with him the whole Tribe of *Jesuits* say; it matters not: For which way soever it be held, this Doctrine is destructive to the *Sovereignty of Princes* over their own Subjects, and consequently to the Obedience of Subjects to their own *Sovereigns*; than which, what can be more destructive to the *Peace and Safety of a State*? And yet this is that *Article of Faith*, which *Bellarmino*, in his

chiding Letter to *Blackwell* the Arch-Priest here in *England*, calls the foundation of the *Catholick* (he should have said of the *Roman Catholick*) *Religion*: for so indeed it is.

2. And that you may see what they mean to build upon this Foundation, it is a *second* Doctrine of theirs,

Convenit in-
ter omnes posse
Pontif. Max. *be not only deserted, but destroyed by their Subjects*; as being not only absolved from their *Allegiance*, but obliged to put the *Popes Sentence* in execution: which if *Hereticos* *Principes jure* *deponere.* *Tort. Tort.* they cannot do themselves, they are to joyn with any foreign *Prince*, to whom the *Pope* shall please to give away the *Kingdom* (as he did this of *England* to *Lewis of France* in *King Johns time*) And against this Doctrine it was, that the *Oath of Allegiance* was specially intended, and for this Doctrine sake it was, that the *Pope* forbad all of his party to take the *Oath*.

3. Again to the end that *Subjects* might with the less scruple of Conscience conspire and rebel against their *Sovereigns*, when they shall be Excommunicated or declared *Hereticks* by the *Pope*; there is *another* Doctrine of the *Church of Rome*, which teacheth them,

Quid Reges
possunt depo-
ni à Subditis
ob multas
causas. *Bell.*
lar. de Pon-
tis. lib. 5. c. 10. *This Doctrine* *was* *proposed* *and* *defended* *in* *the*
Bellar. in
Recog. lib. 3. *Council of Trent* *by Jacobus Laynez* *the Popes Divine*
Quest. de
Laicis. *there emphatically so called, and one of the first Je-*
suits *who is herein followed by Bellarmine, and by all of*
the same Order. *And this Doctrine saith King James*
(in

(in his *Admonition to Christian Princes*) is *fundamentum Regis Jacobii seditionis*, the ground or foundation of Sedition.

Fourthly, That the Pope may always have a Party of his own and immediately depending upon himself in all States and Kingdoms; it is another of their Do-

ctrines, that all the Clergy in all places are exempted from all secular Jurisdiction in all Causes criminal, whether Civil or Ecclesiastick: so that there is no Prince (whether he be of the Roman Communion or no) but he hath thousands that are born, and bred, and live under the Protection of his Laws, and that are not subject to him, but to a foreign Power: neither are they answerable to him for any Crime they do or may commit (whether *Murder, Felony, or Treason*) unless the Pope will give him leave to proceed against them; which *Exemption* (where it is allowed of) gives that Clergy courage to attempt any thing for the Pope against Princes; especially being unmarried, and consequently not having that obligation of Wife and Children upon them, which other men have, to indear them unto their Country, and their Country unto them, they are always the readier and the willinger to serve him upon whom wholly and only they depend. And in order to that end no doubt it was that both *Marriage* was forbidden, and *Exemption from Secular Jurisdiction* was granted unto the Clergy, though Suarez saith the latter of these is of *Divine Right*, and therefore is so general that it admits of no exception, and so certain that it cannot be denied, without contradicting an Article of Faith; I suppose he means the Article of the Pope's *Supremacy*, whereunto the *Exemption of the Clergy* from

from Secular Jurisdiction is subservient in a very high degree, and no less dangerous to the safety of Kings and Princes, as King James observes in the aforesaid Admonition.

5. Now if *Kings* or *States* to prevent the danger they are in by the aforesaid *Doctrines* shall require an *Oath of Allegiance* from their Subjects upon such Penalties, as that they dare not but take it, they have *another Doctrine of Equivocation, or Mental Reservation*, whereby they are qualified to say or unsay, to swear or forswear any thing that shall be or can be proposed unto them, and thereby to avoid both the Penalty of refusing, and the Conscience of performing this or any other *Oath* whatsoever.
6. But if the *Oath* be so warily and so strictly worded as that as it obligeth them to take God to witness, that they *swear* what they do *swear* without any *Equivocation* or *Mental Reservation*, as they must if they take the *Oath of Allegiance*; then the *Gordian Knot* which cannot be untied must be cut asunder by the omnipotent power of *Papal Dispensation*. For *Catholici omnes intelligunt* (saith *Tortus* or *Bellarminus larvatus*,) All Catholicks understand that it belongs to the Popes Power to Absolve not only from Sins, but from Penances, from Censures, from Laws, and from Vows, and from Oaths too.
7. But what if it be part of the *Oath* to abjure the Popes Power of Dispensing with that *Oath* (as it is in the *Oath of Allegiance*) why! yet they have *another Doctrine* to help them at a dead lift, which is, that *Faith is not to be kept with Hereticks*; and it is not to be supposed

*Tortus Tor-
ti. p. 11.*

supposed that *Catholick Princes* or *States* will tender such an *Oath* as takes away one of the best flowers of the *Popes Triple Crown*; especially if his Power of *Dispensing* be taken in the largest extent, or according to the practise of it; for so it reacheth to the ratifying or making void of any thing, not as it is right or wrong, lawful or unlawful, but as it is, or is not, for the Interest of him and of his See; though it be to the undoing of Families, the disinheriting of right Heirs, or the embroiling of Kingdoms in long and bloody Wars, as hath been often done by his Dispensing with Incestuous Marriages, by his Legitimating unlawful Issues, and by his permitting causeless Divorces, which must needs produce endless Disputes, and irreconcileable Quarrels in the World.

To these I will add but one Doctrine of theirs more, and that is, the *Indispensable Obligation of their Priests to conceal* (I suppose they mean from all but the Pope) *whatsoever they hear in Confession*, though it be the intended murder of Kings, or destruction of States, saith *Cardinal Tolet*; nay, the ruin of the World, saith *Henriques*; which is so horrid a Doctrine (as King *James* saith in his before-cited *Admonition*) that no *Prince* or *State* can be safe where there be such *Confessors*; no, nor *Romish Catholick Princes* themselves, as appears by *Henry the III.* and *Henry the IV.* of *France*, who would neither of them have been so barbarously murdred as they were, had not Fryar *Clement* and *Raviliac's* *Confessors* been of this opinion. So that of what Religion soever they be, neither *Princes* nor *States* can be secured from the danger of this Doctrine, much less.

less from the danger of this and all the former: of all which I may boldly say that if the *Kειλέτον* or touch-stone of my Text be true, every one of them is false, and consequently none of them from the God of truth, who is the *Author of Peace*, but all and every one of them from him who is the *Author of Lies*, who is the *ὁ πονηρός* and the *ὁ απολύτων*, the stirrer up of Strife, and the *Author of Confusion*; whence it follows, that the *Church* that teacheth such *Doctrines*, is so far from being the *Catholick*, that she is not so much as an *Orthodox Church*; so far from being *the only true Church*, that she is not so much as *a true Church*; I mean in a moral fence, or so far at least as she teacheth such *Doctrines*.

If it be replied, that it is not the *Church of Rome* it self, but only some particular *Doctors* of that *Church* that teach all or any of the aforesaid seditious *Doctrines*. I answer, that these and the like *Doctrines* being publickly asserted, and maintained by the chief Pillars, and Professors of that *Church*, and notoriously countenanced and abetted by the Head of that *Church*, and never condemned, censur'd, or disclaimed by the Representative Body of that *Church*; no, nor so much as taken notice of, as dangerous, or erroneous, by their *Index expurgatorius*, which censures all such Authors and Opinions as that *Church* doth not approve of: we must needs conclude them to be the *Doctrines* of the *Church* it self, and not of some of her particular *Doctors* and *Professors* only; though some of her particular *Doctors* may Dissent from some of them, which signify little or nothing, as long as the Head

Head of the Church approves them, and as long as they all hold the Pope to be *Head of the Church*, whereunto the whole Body of the Church must submit, and whereby it must be guided; and consequently, they all hold he hath an *Universal Jurisdiction* over all Christians, which is the *τερπτον θεοδος*, the first of those false seditious Doctrines, I before named; and whereunto all the rest are but instrumental, and subservient, as being at first invented, and ever since maintain'd in order either to the bringing in, or keeping up of that *grand Imposture* (as one of our Bishops calls it) I mean the pretended *Sovereignty of the Papacy* over all Christendom, which whosoever will acknowledg and submit unto, he may hold either *pro* or *con* in almost all of the Controverted points besides, and yet be a good *Catholick* as they call him, as appears by the offer made by *Paul the IV.* to *Queen Elizabeth*, which was this, That if she would acknowledg his *Supremacy*, and take it as a Favour from him, or as an Indulgence granted by him and by his Authority, *Gratiam facturum Pontificem, ut sacra hic omnia hoc ipso quo nunc sunt apud nos modo procurari fas esset*; his Holiness would graciously dispence with our way of serving of God in all things pertaining to his Worship, in the very same manner as now we do: They are the words of *Bishop Andrews* one of the Worthiest, most Pious, and most Learned of my Predecessors, in his *Tortura Torti*, from whence (as he infers) it plainly appears that the *μηλον τερπτον*, that which is so much contended for by the *Pope*, and those of his Party, is not that *Faith*, or any part of that *Faith*, which was once delivered to the Saints, as *Saint*

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Jude

Jude tells us, and which he exhorts us earnestly to contend for; but the exorbitant power of the *Papacy*, in and over the Church of *Christ*, for the gaining, or keeping, or recovering of which exorbitant power, that Ball of contention hath been kept up for so many hundreds of years in the Christian World.

For what was that which made that great *Schism* in the Church, whereby the *Eastern* were, and still are divided from the *Western* Christians? or what is that which now divides that of the *Roman*, from all other *Christian* Churches, but the Popes affecting and assuming the title of *Universal Bishop*, or of being *Head of the whole Church*? as if all other *Patriarchs*, *Metropolitans*, and *Bishops*, were all of them but his *Vicars*, and *he Christ*s. Again, what made all those quarrels first betwixt the *Popes*, and the *Senate*, and *People of Rome*, and afterwards betwixt the *Popes* and the *Roman Emperors*, as likewise betwixt the *Popes* and the *Kings of France*, and betwixt the *Popes* and the *Kings of England*, whereby all *Europe* was sometime in one place, and sometimes in another, distracted and divided, and torn in pieces, as it were, by Feuds, and Factions, and by causeless and cruel Wars, sometimes the Father against the Son, and sometimes the Son against the Father, and always Christians against Christians. What was the cause of all this, I say, but the extending of the Popes aforesaid *Primacy* over the whole Christian Church in spiritual things, to a *Supremacy* over the whole Christian World, or over all Christian Princes and States in the World? Lastly, what was the cause of so many Conspiracies against Queen *Elizabeth*, especially

cially after her Excommunication by the Pope, which was seconded, first by a *Rebellion* in the North of *England*, and afterwards by the *Spanish Invasion* in Eighty Eight? or, what was the cause of the *Gunpowder-Treason* it self? was it not a zeal for the recovering and re-establishing of the aforesaid pretended power of the Pope here in *England*? I am sure those that were the *Contrivers* of it and *Actors* in it, (as many of them I mean as were brought to *Tryal* for it) did all and every one of them confess, that to be the only cause for what they did and for what they suffered, namely, their zeal for the *Catholick Religion* (as they call it) of which (as I told you before) their great *Cardinal* tells us the *Popes Supremacy est unum ex præcipuis fundamentis*, one of the chief foundations.

And as it was the restoring of the *Popes* pretended Authority that was the cause of that horrid *Conspiracy*; so the *Bull* of *Clement the VIII.* (whereby a little before the *Queen* died, he had forbidden all of his *Party* here to suffer any but a *Roman Catholick* to succeed her) was the ground or warrant whereupon they undertook it; as appears by what *Catesby*, the chief of the *Lay Conspirators* said when some of his *Complices* seemed loth to proceed in it without the *Popes* express command for it, or approbation of it: *To what end*, said he, *should we trouble his Holiness any farther?* *Was not the forbidding us to receive him warrant enough for the removing of him as soon and by what means soever it might be effected?* He might have added, that *Heretical Princes* might be *Deposed*, or taken away by their *Subjects*, even before the sentence of *Excommunication* or *Deposition* be

pronounced by the *Pope* against them, as some of their *Doctors* hold ; and therefore there was no reason they should stand upon such formalities in a matter of such Importance ; and which required a speedy Execution. And thus no doubt they were resolv'd in point of Conscience by *Garnett*, the Provincial of the *Jesuits*, at that time here in *England*, and the chief manager of this inhumane *Conspiracy*, together with *Oldcorn*, and three more of the same Order, of all whom it was confessed by their Lay-*Complices* that they were not only privy to it, but Authors of it, I mean of the aforesaid *Conspiracy*, and that they were the aforesaid *Jesuits* that had encouraged them to undertake it ; and had often by the Sacrament of *Penance* and the *Eucharist* confirmed them in the Resolution of it, as of a most *Catholick* and *meritorious* Undertaking ; and now all Scruples being removed, and all danger of Discovery being as they thought prevented, by every mans having taken an *Oath of Secrecy* and received the Sacrament upon it, the *Eve* of that day was come, which next to that of *Sodom* and *Gomorra* should have been the blackest and dismallest that ever the Sun beheld : The *Eve* of that Day which was to have been the *Doomsday* of this Kingdom : The *Eve* of that Day was come, I say, upon which assoon as the *King* and *Prince*, together with the *Queen* and her *Ladies*, and all the *Lords* and *Peers* were come into the *House of Lords*, and the whole *House of Commons* were come up into the same Room to attend his *Majesty*, it was intended that fatal Blow should have been given, of which what would have been the dismal and direful Effects I had rather

rather leave it to every mans fancy to Imagin than vainly indeavour to Express, what would have been indeed beyond all expression. But thanks be to our great and good God, that it never arrived to any other existence but what it had in their Intention, and what it hath now in our Imagination. For that *εὐδίκησης ὀφελία* that severe all-seeing eye of the *Divine Justice* and *Providence*, which had lookt upon this *Embrio* of darkness from the first Conception until all its Limbs were formed, and framed, and fashioned, did then, even then when it was come unto the Birth, and was ready to be brought forth, suddenly, and strangely, and almost as much to ours as their amazement, discover it, or rather made it discover it self; so that it was stopt, it was smother'd, it was stifled; it was buried in its own Vault, in that infernal Womb wherein it was conceived. And thus *the snare was broken and we were delivered* even before we knew the Danger we were in; which was so much the greater, because we had no Apprehension at all of it, and consequently no humane Possibility to prevent it, to avoid it, or to deliver our selves from it. And therefore what we could not possibly do for our selves, God himself was pleased at that time to do for us without any concurrence of our own towards it. But we must not think because it was so once, it will be so always, or that we shall always be saved by Miracle, neither must we think because we have escaped one, that therefore we are secure from all dangers, or that we may not possibly be in as great danger now, or at another time, as we were then, because we do not see it, nor fear it,

nor

nor suspect it ; for we did not see it, nor fear it, nor suspect it then neither. But rather to consider, *Whether this Barbarous Design* (considering who were the *Contrivers* of it, and *Actors* in it) were not the product of all, or some of those *Doctrines* before specified, and proved to be the *Doctrines* of those that govern in the *Church of Rome*. Secondly, *Whether* the same Causes are not likely at some time or other to produce the same or the like Effects. Thirdly, *Whether* we may not in Conscience, and ought not in Prudence, to prevent the sowing and growing of such *Tares* amongst our *Wheat*, of such *Doctrines*, in our Church. I presume no man here doubts but we may and ought to do so ; especially considering that none of these *Doctrines*, which are and will be always the seeds of *Sedition*, *Conspiracies* and *Rebellion*, are yet disclaimed by any declaratory *Sentence* either of *Council* or of *Pope*, but are still avowed and maintained by the prevailing party in that Church : nay, considering likewise that this horrible *Conspiracy* it self, the *Gunpowder-Treason*, hath not been as yet ever branded with any note of *Infamy* or *Detestation* set upon it by any publick Authority of the Church, but rather magnified and glorified by suffering *Garnett* and *Oldcorne* to be put into the *Martyrology*, or Catalogue of *Martyrs* by the *Jesuits*, which they durst not have done without the *Popes* knowledg, and consent to it ; which must argue his approbation of it, though he did not make a *Panegyrick Oration* in praise of these *Traytors*, as *Sixtus Quintus* did in praise of *Fryar Clement* for killing *Henry the III. King of France*, because that was *prosperum ac fælix*

fælix scelus, and this was but an Attempt only: considering these things, I say, no man can blame us for looking as well as we can to our selves, and providing as well as we can for our own security from the danger of such *Practises*, which we have experimentally found to be the fruit of such *Doctrines*. And therefore from the *Use* of this *Touchstone* by way of *Discovery*, I come to the *Use* we are to make of it by way of *Caution*.

And I will give it you in the words of our Saviour *Use* II. himself, Προσέχετε διὸ τῷ φαῦλῳ φροντίᾳ, *Beware of false Prophets*, yea, though they come to you in *sheeps cloathing*, as if they and none but they were of Christ's fold, whereas inwardly and indeed (saith he) they are not only *Wolves*, but ravening *Wolves*, that is such as intend to make a *Prey* of you, and by their *fruits* (saith he) *you shall know them*, that is, by their teaching such *Doctrines* as are inconsistent with *Peace*, and tending to the stirring up of strifes, and to the embroiling of *Kingdoms* and *States* in discord and dissention, which is an Evidence that they are not of a *Lamb-like*, but of a *Woolvish* nature and disposition. Try them therefore by this *Touchstone* in my Text which will never fail you. The name of *Catholick* may be falsely assumed, *Universal Tradition* may be falsely alledged, the *Churches Infallibility* may be falsely pretended, *Miracles* may be fraudulently forged, nay the *Word of God* it self may be falsely interpreted, or fallaciously applied. But Gods nature can never be changed; he is the *God of Peace*, and therefore he is not nor ever was, nor ever can be the *Author of Confusion*, nor of any *Doctrine* or *Practise* tending to *Confusion*. Mark therefore,

therefore, saith Paul, those that cause Divisions among you and avoid them. Mark them, I say, and set some mark upon them that others may know them and ayoid them also. For of this sort, as this same Apostle tells us, 2 Tim. 3. 6. are they who creep into Houses and lead captive silly Women laden with sins, and led away with divers lusts; following herein the Devils method, beginning as he did with the weaker Vessels, and hoping to have the same success as he had in seducing our Adams by our Eves. And thus going up and down and converting (as they say) but subverting (as St. Paul saith, Tit. 1. 11.) whole Houses they do by little and little undermine such Churches and States, as are not built upon their own foundation.

And yet I will not say (as St. Paul saith, Gal. 5. 12.) *οφελον εποιησαι τοι αισαταρτηλεις υπεισει, I would they were even cut off that trouble you, or that cause troubles amongst you*: No, God is my witness before whom I stand, it is not their Persecution, but our own Preservation that I contend for. For as I differ from them in many other Opinions, so do I in this also, that *It is lawful to put men to death for any dissent in opinion*, thought it be in matters of Faith, so it be but in opinion only---And yet no doubt it is lawful by all *Laws Humane and Divine* for any Society of men to secure themselves by all just means from those whom they have just cause to be affraid of, and consequently from those who teach such *Doctrines* as are practically destructive either to humane Society in general, or to this or that Society in particular. It behoves us therefore in order to our own preservation, and in order to the pre-
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preservation of the present Government both in *Church* and *State* to take care, it may not be in their power to make any change or alteration in it. For when it is in their power they profess they are obliged to do it. And if you ask them why the *Primitive Christians* did not depose or rebell against either the *Pagan* or *Arrian* Emperors (that is) against Infidel or Heretical Princes, *Bellarmines* answer is *quid dearent Vires*, because they were not know, or had not power enough to do it. And Pope *Gregory* the XIII. saith in excuse of the *English Roman Catholicks* for not putting Pope *Pius* the V's. Bull in execution against Queen *Elizabeth*, by taking Arms against her, and deposing of her, that they were not obliged *rebus sic stantibus* in regard of their present weakness, but would be obliged so soon as they were able to do it: (*Tortura Torti*, pag. 5.) so that if either the *Cardinal*, or the *Pope* himself knew the Doctrine of their own *Church*, no *Protestant Prince* or *State* can, morally speaking, be secure from the generality of their *Popish Subjects* any longer than they are in such a condition, as that they cannot hurt them. From the generality, I say, of such Subjects, I do not say from all of them; for I know there be many of them very worthy and loyal Persons, and such as have hazarded, and will hazard their lives again for the defence of their *King* and of their *Country* as frankly as any of our own Religion, when there shall be cause for it; at least they are for the present resolved to do so, and do unfeignedly believe themselves when they profess they will do so; But *Dic mibi, cum fueris tu Leo, qualis eris?* Alas! how do they know

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whether they shall be always of the same mind or no? Are they not liable to temptation as well as other men, or can they tell how or to what degree, Ability, and Opportunity, and hope of Impunity, nay, of meriting a Crown of glory, together with the interposition of the Popes Authority, may work upon them? and therefore that neither they may be led into temptation nor we be exposed to the danger which otherwise we may in reason expect from them; the best way for us and them too will be, at least, to prevent the Growth and Increase of them, either in Number, or in Power; for if they increase in Number, they will increase in Power; and if they increase in Power, they will increase in Number also: which because it is already provided for by the *Kings* most gracious Answer to the Petition of both his Houses of *Parliament* to that purpose, I shall no longer insist upon it. Only I will add for the justifying of our *Laws* that are made against those of the *Romish* Party, that if they seem somewhat to have a more watchful Eye, or to hold somewhat a stricter Hand over them, especially in jealous times, they are to blame themselves and not us for it; who could do no less than we have done to secure our selves from them: or rather indeed it is their own holy Father the *Pope*, whom both they and we are to complain of, for necessitating us to deal more hardly than otherwise we should do with them, and them to suffer more than otherwise they should do from us, by prohibiting them to take the *Oaths* either of *Supremacy* or *Allegiance*; and consequently prohibiting them also either to acknowledge

knowledg the *Kings* Sovereign Power over all his own *Subjects* within his own Dominions, which is asserted in the *former*; or to secure the King of their indispensable Loyalty and Obedience which is promised in the *latter*. And truly why any *Roman Catholick* may not without any prejudice to his Conscience take either, or both of these *Oaths*, I see no other reason but the Popes prohibition only: I am sure that of the two which is most stuck at, I mean the *Oath of Supremacy*, was made, and given and taken by those of the *Romish Religion* in *Henry the VIII's.* time: but one of all the Bishops (which was *Fisher Bishop of Rochester*) refusing it; and some of the most eminent of them in parts, and place writing for it: namely, *Gardiner Bishop of Winchester* in his Book *De verâ obedientiâ*, prefaced by *Bonner Bishop of London*, who certainly were both of them as learned and as zealous *Roman Catholicks* as any were at that time of their Order in this Kingdom, I might add and as great persecutors of the *Protestants* and of the *Protestant Religion* also: so that unless the *Pope* hath made a new Article of Faith since, not only the *Oath of Allegiance*, but the *Oath of Supremacy* likewise, may be taken by any *Romanist* without *Heretie*.----But of this enough, and therefore I shall close up all with the third and last Use I shall make of this *Keilheoy* at this time, *viz.*

With a *Thanksgiving* unto our good and most gracious God, first for delivering the *King*, the *Nobility*, and the *Gentry* that then were, and consequently the *King*, the *Nobility*, and the *Gentry* that now are, who

were then in the Loins of their Progenitors from that fatal Blow, which would at once have destroyed them, and all that were to come of them. *Secondly*, For delivering the whole *Nation* from the consequences of that Blow, which would have been the enslaving of us all, (the King himself not excepted) in our Persons, in our Purses, and in our Consciences, to the Tyrannical Usurpation of the Papacy : the intolerable yoke whereof our Ancestors for so many hundreds of years did groan under. *Thirdly*, and *lastly*, We are to thank God and to congratulate with one another for the Preservation of our *Church*, from that, and all other Designs, and Conspiracies against it : for the preservation of our *Church* (I say) which as it was reformed at first (as the Temple of *Hierusalem* was built, without noise of Axes and Hammers) without Tumult, Sedition, or Rebellion, being introduced by *Sovereign Authority* and *Advice* of the Reverend *Clergy*, and with the *Consent* of the *Nobility* and *Representative Body* of the whole Kingdom ; so she hath ever since continued a Mother of peace, and peaceable Children, whom she trains up in humble Obedience to the *King*, and to the *Laws* without teaching them, or suffering them to teach any thing, whereby the People may be encouraged either to despise the one, or to resist the other.

And this indeed is the peculiar Glory of the *Church of England*, that she, and no other Church but she, hath plainly and positively declared unto the World without *If's* or *And's*, or any other clause, or words of exception or reservation, that *It is not lawful for Subjects*

Subjects severally, or joynly, or in any capacity whatsoever, to take up Arms, or to joyn with any that do take up Arms, either offensive or defensive against Sovereign Authority, or without Commission from Sovereign Authority, in any case, for any cause, or upon any either pretended or real provocation, and least of all upon the account of Religion, because that were in terminis, or in plain terms to contradict the Apostle in my Text, by making God the Author of Confusion and not of Peace.

For what Peace could there be among Christians, if it were lawful for Subjects to rise up or to conspire against their Sovereigns for defending or introducing of that which they call, or think to be the true Religion? For every man and Sect of men takes their own Religion to be the truest, otherwise they would not, nay, they could not in earnest be of it themselves; so that if it were lawful for Subjects to take Arms, or to attempt any thing against the State, or present Government, for that which they think to be the true Religion, all States and Kingdoms must needs be always embroyled in *Civil Wars*; because there is no State or Kingdom but it hath some (I am sure ours hath many) of several Religions in it; who might all as well as any take Arms upon this account against their Sovereign, who can be but of one Religion himself. If it be replied that though the Sovereign can be but of one Religion himself, yet there may be a *Toleration* given of all the rest; I confess there may be so, but not without extreme hazard (as I humbly conceive) both to the Religion and Person of the Sovereign. 'Tis true, that all of all Religions cry out for *Liberty of Conscience* until they

they themselves are in possession of the Sovereign power, and then they will give none to others: Witness the practise of those of the *Church of Rome*, during *Queen Maries Reign* here in *England*, and at this day in *Spain* and *Italy*, and wheresoever else the *Romish Religion* is in its full power: Witness likewise the practise of the several *Sectaries* in their several turns of governing in the late Changes here at home, when there was none of them that did not, or would not have suppressed all other *Sects* but their own, as much as they did, if it had been in their power. The best and safest way therefore for *Prince*, *State* and *People*, is to profess, protect, cherish and allow of that *Religion*, and that only which allows of no rising up against, or resisting *Sovereign Power*, no not in its own defence, nor upon any other account whatsoever; which most *Christian*, and most *Orthodox* Profession, if those of the *Romish*, and those of other Perswasions that live among us, but are not of us, would make as frankly, and as ingenuously and as sincerely as we do, though it would not presently reconcile all other Differences betwixt us and them, yet it would perhaps be enough to make us live peaceably, and charitably, and securely together, without Fear or Jealousie of one another, which would be a good step towards an Accommodation of all other Controversies betwixt us in time also: which is all that I have to say at this time upon this Occasion: only let me intreat you all to joyn with me in this short Prayer to God the Father.

That all who are called by the name of his Son, all Christians may through the powerful inspiration, and operation

ration of his Holy Spirit, be brought to agree in the Truth of his Holy Word, and to live together in Unity and Godly Love. That there be no more Heresies, nor no more Schisms, no more Sects, nor no more Factions, no more Controversies, nor no more Scandals, nor no more Wars, Seditions, Conspiracies, or Rebellions amongst Christians, but that all of us in our several Places and Stations may indeavour to adorn our holy Profession by an holy Life and Conversation, that so we may be no longer Christians in name only but in deed. Amen.

F I N I S.
